A PASTORAL LETTER,

ADDRESSED TO

THE CLERGY OF HIS DIOCESE,

BY

THE RIGHT REV. FRANCIS FULFORD, D.D.

Lord Bishop of Montreal.

MONTREAL:

PRINTED BY JOHN LOVELL, ST. NICHOLAS STREET.

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"Occupy till I come."

St. Luke, xix. 13.

PASTORAL LETTER.

MONTREAL, *6th November*, 1851.

REVEREND AND DEAR BRETHREN,

In consequence of certain proceedings of the Agents of "*the Colonial Church and School Society*" in this Diocese, I thought it my duty, having invited several of the Clergy and Laity of this city and neighbourhood to meet me at the National School-room on the 24th of October last, to explain to them my reasons for objecting to the operations of that Society. The character of a Christian Bishop is the property of his Diocese, and so are his opinions on all questions of this nature; and being anxious to avoid all misrepresentations, I lost no time in taking this method of communicating with various members of our Church, including all those who had taken any prominent part in advocating the cause of "*the Colonial Church and School Society*" in Montreal; and with the same object in view, I now forward to you the statement contained in this *Pastoral Letter*, which is in substance very much the same with what I said at that meeting. And inasmuch as the name of the Archbishop of Canterbury has been freely made use of, as giving his sanction to their operations, and his approval of the Rules of that Society, I have also forwarded to His Grace, a copy of this letter.

Before I left England to assume the important charge, and heavy responsibilities peculiar to the office of a Bishop, I called on His Grace, the Archbishop, to take leave of him, as my Metropolitan, when he sent me forth on my Mission with many words of kindness, of counsel, and of blessing. He exhorted me in these times of trouble, division and controversy, to be "temperate in all things," to strive to gather together in one the members of Christ's flock placed under my care, and to lead them on "in unity of spirit, in the bond of peace and righteousness of life." Without pretending to make professions for the future, I referred his Grace to my past Ministry, and assured him that I should endeavour to carry out, as a Bishop,

the same faithfulness to my trust, the same moderation, the same charity, which I hoped had marked my course in an inferior station.

You are, I doubt not, well aware of the state in which I found the Church on my arrival, its wants and weaknesses, and the various difficulties I have had to encounter, both in this city and in the Diocese at large. The immense extent of the old Diocese before its subdivision, and the distance at which your late respected Diocesan resided, precluded the possibility, even with all his known activity and experience, of his giving that minute attention to your concerns, which was so desirable; it was the conviction of this fact that made his Lordship so earnestly seek some relief in his labours. In consequence I was greeted on my arrival, with one general expression of satisfaction, from both Clergy and Laity, at the appointment of a Bishop for Montreal, since now they should have a point of unity amongst them, a resident head and overseer, who might give life and energy to the whole body of the Church.

The Clergy presented me with an address, in which they said: *

"We beg to assure you of our hearty desire to co-operate earnestly and "faithfully with your Lordship in your labours for the spread of the Gospel, "and the interests of the Church of God." * * * * * * * * * *

The Laity also waited upon me for a similar purpose, (and amongst their names I see several of those who are advocating this "*Colonial Church and School Society,*") and I was told by them: * * * *

"As Laymen, we do not presume to enter into your Lordship's councils, "but sensible of the great benefits which must result from combined action, "and a good understanding between the Clergy and Laity, we respectfully "tender you our cordial co-operation in all matters in which your Lordship "may be pleased to require our services for the prosperity of the Church." *

In replying to the Clergy I said: * * * * * * * * * * *

"When I contemplate the wide and arduous field of duty that is opened "before me, and remember my own insufficiencies and weakness, I do indeed "look with strong confidence and hope to your assurance of your hearty "desire to co-operate with me in my labours for the spread of the Gospel, "and the interests of the Church of God; and above all, I rely upon your "continuing to offer up constant prayers, that I may be encouraged and "strengthened by God's Holy Spirit in the discharge of my important duties."

To the Laity I replied: * * * * * * * * * * * * * * *

"The assurance you have given me of your cordial co-operation with me, "is a great encouragement to me at the commencement of my administration "of the affairs of this extensive Diocese:—it is to you, gentlemen, that I "shall look with hope and confidence." * * * * * * * * * *

With this interchange of mutual greeting, I commenced, with good faith, my labours amongst you. I determined to be no party-Bishop, to discountenance in every way a partizan-spirit. You can form some judgment whether I have acted up to that determination. I hoped that by moderation, and temperate administration, and the

exercise of charity, that much misunderstanding of one another might be removed, that good and earnest hearts, though not always agreeing in all particulars, might yet work together for the welfare of our common Mother, and the salvation of men. Wherever I saw devotedness and piety I wished to acknowledge and foster it, and "to live amongst my Clergy, (as I told them in my answer to their address) in the closest relations of confidential intercourse and mutual regard."

One of our earliest works was, the reorganization of our "Diocesan Church Society," through the agency of which, it was contemplated that we might develop the energies and powers of the Church amongst us, collect and distribute funds for building and endowing Churches, the establishment of Schools and Libraries, and any other good works of a kindred character. This formed a common centre where we have all met together; and I believe it is generally acknowledged that we were proceeding in the happiest spirit of harmony. And if I may credit the repeated declarations made to me from all quarters, there was every reason to look with renewed hope and confidence to the prospects of the Church amongst us. The Rev. W. Bond, (who is now Agent for *the Colonial Church and School Society*,) at the General Meeting of our *Diocesan Church Society*, (of which he is Secretary,) publicly expressed himself as follows: *

"He remembered that when on the Atlantic, the vessel he was in was "thrown on her beam ends, and all was in confusion, until one voice was "heard ordering this and directing that, and all again was safe. He hoped "that the Bishop would be the same pilot and director to the Church in "Canada. But there was necessity for union among all the members, cleri-"cal and lay." * * * * * * * * * * * * * * * * * *

Having thus stated the spirit in which I hoped to act and to be supported, I would remind you, that if a Bishop is to exercise a beneficial effect over his Diocese, it must be from the active and faithful discharge of his duties, and the cordial support afforded to him by those over whom he is placed. Now, one of the special duties of a Bishop is that of "superintendence" and "over-sight;" it is inherent in the *Episcopate*, as is evident from the very name of "Episcopus." Having then been selected by Her Majesty for the office of a Bishop, I became, by virtue of my consecration, invested with all the gifts and prerogatives of a Bishop in the Church of Christ; while by virtue of my Patent, Her Majesty, Queen Victoria, to whom belongs the supreme authority over all these realms, has given me a sphere in which to act, a Diocese over which to exercise my "jurisdiction and over-sight." Moreover, at my consecration, the Archbishop addressed me in these words: * * * * * * * * * * * * * *

"Will you maintain and set forward as much as shall lie in you, quietness "love, and peace among all men; and such as be unquiet, disobedient, and "criminous within your Diocese, correct and punish, according to such

"authority as you have by God's word, and as to you shall be committed by "the Ordinance of the Realm ?"

To which I replied:

"I will do so, by the help of God."

Afterwards laying his hands on my head, the Archbishop said:

"Receive the Holy Ghost for the office and work of a Bishop in the "Church of God, now committed unto thee by the imposition of our hands; "in the name of the Father, and of the Son, and of the Holy Ghost. Amen. "And remember that thou stir up the grace of God, which is given thee by "this imposition of our hands: for God hath not given us the spirit of fear, "but of power, and love and soberness." * * * Be so merciful, that you "be not too remiss; so minister discipline, that you forget not mercy, that "when the Chief Shepherd shall appear, you may receive the never fading "crown of glory, through Jesus Christ our Lord. Amen."

In my Patent Her Majesty declares: * * * * * * * * * *

"That the said Francis Fulford, so by us nominated and appointed, after "having been ordained and consecrated thereunto as aforesaid, may by vir- "tue of such appointment and consecration, enter into, and possess the said "Bishop's See, as Bishop thereof, without let or impediment from us, our "heirs and successors, for the term of his natural life, subject, nevertheless, "to the right of resignation hereinafter more particularly expressed: * * "may perform all the functions peculiar to the office of Bishop within the "said Diocese of Montreal: * * * * * give institution to Benefices, "grant licenses to officiate to all Rectors, Curates, Ministers and Chaplains "of all places within the said Diocese wherein Divine Service shall be cele- "brated according to the rites and liturgy of the Church of England, visit all "Rectors, Curates, Ministers and Chaplains, and all Priests and Deacons in "holy orders of the United Church of England and Ireland, resident within "the said Diocese, as also call before him, or before the Archdeacon, Vicar- "General, or other officers hereinafter mentioned, at such competent days, "hours, and places, when and so often as to him and them shall seem meet "and convenient, the aforesaid Rectors, Curates, Ministers, Chaplains, Priests "and Deacons, or any of them, and enquire as well concerning their morals "as their behaviour, in their said offices and stations respectively, subject, "nevertheless, to such rights of review and appeal as are hereinafter given "and reserved." * * * * * * * * * * * * * * * * * * *

Without entering more into detail respecting the title and office of a Bishop, I will merely place before you one quotation from Bishop Taylor:

"That this name of "Episcopus," or "Bishop," was chosen to be appro- "priate to the supreme order of the Clergy, was done with fair reason and "design. For this is no fastuous or pompous title, the word is of no dignity, "and implies none but what is consequent to the just and fair execution of "its offices. But Presbyter is a name of dignity and veneration. "Rise up "to the grey head," and it transplants the honor and reverence of age to the "office of the Presbyterate. And yet this the Bishops left and took that "which signifies a mere supravision and overlooking of his charge; so that if "we take estimate from the names "Presbyter" is a name of dignity, and "" Episcopus" of office and burden. "He that desires the office of a Bishop, "desires a good work." Nec dicit, si quis episcopum desiderat, bonum "" desiderat gradum, sed bonum opus desiderat, quod in majore ordine con- """ stitutus possit, si velit, occasionem habere exercendarum virtutum;"

"so St. Jerome: "It is not an honorable title, but a good office, and a great "opportunity of the exercise of excellent virtues.""

It was necessary to make these somewhat lengthened preliminary statements and quotations, that you might more clearly see the position in which I am placed, and understand the grounds of my objections to the operations of "the Colonial Church and School Society."

You are perhaps aware that "the Newfoundland School Society" has in past years given assistance towards the payment of Schoolmasters in this Diocese. Before, however, I had had time to visit these schools, or make myself acquainted with any details respecting them, the Rev. Mr. Dunn, from Newfoundland, called on me in April last, having been introduced by Mr. Bond, and informed me that "the Newfoundland School Society" had ceased to exist, having been merged in a new Society existing in London, to be called henceforth "the Colonial Church and School Society." He placed in my hands a small printed document, and asked for my sanction and support as Bishop of this Diocese. I was shown no "Rules" of the new Society; but I could not but feel that a new principle was being introduced into their operations here; and as I belonged to a Colonial Church Society (*the Society for the Propagation of the Gospel*) already actively at work amongst us, I feared that there might be division and strife, caused by the introduction of a separate agency in the very same field; and I could not see my way clear, so as to allow me to accede to his proposal.

"*The Society for the Propagation of the Gospel*" is now engaged in celebrating its third Jubilee; and for the last 67 years it has been diligently labouring in this Diocese; and who shall venture to say that an abundant blessing has not rested upon its work? In 1784 its first Missionary was stationed in these Provinces, at Sorel; and now, in this Diocese alone, thirty-seven of our clergy are receiving its bounty, besides those placed on the Clergy-Reserves F ds, which are administered by it. Our charge on the income of the Society is rather above £3500 per annum; besides a guarantee to me of £800 per annum, (the amount of my episcopal income), should the subscriptions raised by the exertions of "the Society for the Propagation of the Gospel" for that purpose, fall short, as they have hitherto done, of that stipulated sum. Moreover the Society has just offered us a grant, not exceeding £1000, to be spent in each year, on certain conditions, to assist us in our efforts at raising some partial endowments in the several Missions. In the distribution of this munificent bounty, the "Society for the Propagation of the Gospel" has always given its aid without a wish or thought of interfering with the order and discipline of the Church within the Diocese. It occasionally

sends out clergy from England, or candidates for orders, with recommendations for employment, but it never claims any right of deciding where they shall be stationed; nor, when once employed, assumes any right of visitation, or any power to remove or displace. Nor does it act in any restricted or party spirit. It acts honestly for the Church at large, and after her mind. All the Colonial Dioceses, Calcutta, Toronto, Quebec, Sydney, or Madras, are all objects of its care, and their Bishops share its confidence. Though supported by the voluntary subscriptions of churchmen at home, yet it is a Society established by Royal Charter, of which the Archbishop of Canterbury is President, and all the Bishops of our Church at home and in the Colonies are Vice-Presidents. To its good offices we are indebted not only for this large measure of present help; but we in Canada, and our brethren in the United States, under God, owe to its labours our very existence as a Church.

Having expressed my opinions on this subject, and on his proposal for the introduction of the agency of another "Colonial Church Society" into this Diocese, Mr. Dunn left me with the purpose of proceeding to England; but he first made a visitation tour through a great part of the Diocese, in order that he might be able to make his Report to the Committee of his new Society in London.

On Friday, the 3rd of October last, Mr. Dunn again waited on me, in company with Mr. Bond, and placing a printed Annual Report of "the Colonial Church and School Society" for 1851 in my hands, informed me that he was just returned from England, and had called to let me know what had been decided upon for this Diocese, viz:—that seven Schoolmasters, of a missionary spirit, were at once to be sent out here; that one of them (who has since arrived) was to be stationed in this city, to assist Mr. Bond, the Society's agent here, to act as a Scripture Reader, and have the care of the Hospital. I could not but feel considerable surprize and deep distress at such an announcement. I foresaw at once that much difficulty and trouble for the Church must ensue; although I was not then aware (not the slightest communication having been ever made to me on the subject) that Mr. Dunn had also settled every thing for the transfer of the mission of Sabrevois to the care of "the Colonial Church and School Society;" having entered into arrangements about it in June last, and reported to the Committee in London. In the course of conversation Mr. Dunn assured me that it was wished, that every thing should be placed under my superintendence. I replied by reference to their own printed Rules:

"1. The Society shall be designated "the Colonial Church and School "Society;" the object of which shall be to send *Clergymen, Catechists*, and

" *Schoolmasters* to the Colonies of Great Britain, and to British Residents in " other parts of the world."

* * * * * * * * * *

" 3. *The selection, appointments, removal, and field of labour of all the " agents, together with the amounts of their respective salaries, shall rest en- " tirely with the Committee of the Society.* The clergymen employed by the " Society shall be subject to the Ecclesiastical jurisdiction of their Diocesans. The Schools shall be *open* at all times to the visits of the Diocesan, " and the parochial and missionary clergy in their respective districts."

" 4. * * * No books shall be used in the Society's Schools except " with the approval of the Committee."

I could well understand that, as long as I did the work of the Committee in London, and they received favourable reports of me from their superintendent, that all would go on smoothly; but if we ever come to any difference of opinion, and I wished them to do *my* work, they would fall back on Rule 3, and control the Bishop in his own Diocese. Mr. Dunn said, he felt confident that such a case was very unlikely to occur, and he was sure that the gentlemen acting for the Society here would always be desirous to consult me and my wishes. I could only ask in reply:

" If no such case is contemplated as likely to occur, why insert such a rule " at all? I supposed it was there for some purpose; what *was* its meaning? " I had no intention of placing the Episcopate in commission, and handing " its duties over to any society whatever. That I should be most happy to " be relieved from much of my present individual responsibility; but that it " must be, not by handing over my duties to a private Committee in London, " but by acting with the Church synodically here. And therefore I must " entirely decline having anything to do with his Society's operations."

After this explicit declaration of my opinion, these two agents of "the Colonial Church and School Society" had an interview with the Rev. Mr. Gavin, on the following day, Saturday, to settle finally about the Mission at Sabrevois. Mr. Gavin's first question was—"has this alteration the sanction of the Bishop?" I do not know the exact words of the reply, but by their own admission "they gave him encouragement to proceed;" and consequently on the next day, being Sunday, Mr. Gavin, believing that he was acting with my knowledge and approval, announced to his congregation, that he was henceforth to be transferred to the care of "the Colonial Church and School Society," and placed as a Missionary on their list.

On Friday, the 10th of October, a meeting was held in St. George's School-room, for the purpose of forming "an Auxiliary Association of the Colonial Church and School Society for the District of Montreal." Certain of the Clergy and Laity were invited to attend, and asked to take part in the proceedings; and the Clergy were pressed to join in the matter, because the Society had the sanction of the names of certain of the English and Colonial Episcopate. I could not but ask Mr. Bond afterwards, whether, since I heard that he had

on such grounds appealed to the Clergy of this Diocese, he had also informed them that he knew that their own Bishop had decidedly objected to the Society's operations here? He admitted that he had not done so—this was hardly fair to them or to me.

On Friday, the 24th of October, I met certain of the Clergy and Laity, as stated at the beginning of this letter, and declared to them the reasons for my objections, in substance very nearly the same with what I now lay before you.

I have since received from Mr. Bond, as Secretary of the newly formed "Corresponding Committee of the Colonial Church and School Society," a letter dated October 31, in which he announces to me the determination of the Committee to persevere in carrying out their operations; he also says:

"Though the Committee do not view the control which the Society im-
"poses upon those it supports, as being likely to clash with your Lordship's
"Episcopal jurisdiction; yet they do not consider a possible contingency, a
"just reason for refusing the proffered aid, inasmuch as there is no present
"intention on the part of the Society to send out Clergymen or Candidates
"for ordination."

Putting the case then of Mr. Gavin out of the question, it is not the *present* intention of the Society to send out clergymen or candidates for ordination. But at any rate if the "possible contingency" should arise, "the control, which the Society imposes on those it supports," will always be carefully held in reserve. At present, however, they merely send out schoolmasters of a Missionary spirit, to act as Catechists also, and Scripture-readers, and to have spiritual charge of the Hospital. The line of distinction becomes hardly perceptible; and when I read in the Society's printed Reports the statement of its objects, viz:—

"1. The object of the Society is to make known the Gospel of Christ by
"sending Clergymen, Catechists, and Schoolmasters to our fellow-subjects in
"the Colonies and Foreign lands. The connexion subsisting between these
"three classes of Missionary agency is so intimate, that many advantages
"result from their combinations:

And when I recur again to the first Rule, as given above, if I acknowledge their services, as now proposed, I really don't see on what possible principle I can refuse entire co-operation. Moreover these schools are not pretended to be under the control of the Bishop or Clergy, as such; the schools are to be "open to their visits;" but so they would be to the visit of any subscriber, or any neighbour or respectable stranger; and the books, and consequently the teaching, are entirely subject to the approval of the Committee in London. It is true it is stated in Rule 3, that every Clergyman is to be subject to the Ecclesiastical jurisdiction of his Diocesan. But what does that mean, if "the selection, appointment, removal, and field of labour, to-

gether with the amount of their respective salaries are to rest entirely with the Committee in London?" But how is the Society to know anything about the merits of the case? They refuse to trust the Bishop, the Episcopus, the "superintendent" of *the Church*; a "possible contingency may arise," and it would be unwise not to be prepared. Their own Agent in this Diocese, I see, is styled in their reports a "superintendent;" and after he has made his visitation, on his report, I suppose, when the Bishop is not quite in their confidence, the control imposed upon those who are supported by the Society is to be exercised; they are to be subjected to removal, or in case of opposition from them or the Bishop, to suspension of their salaries. If I withdraw a license from any of the Clergy, they have, as a protection, a right of appeal under my Patent; but against the decisions of this Society there is no appeal: they are final and absolute.

It has been represented to me that this claim of the Society, under Rule 3, is simply analogous to a case of lay-patronage in England. But there is, in fact, no such analogy between them. A lay-Patron has a certain right vested in him, which he is able to exercise only under certain circumstances,--that is "sede vacante." In such an emergency he presents a Clergyman for institution; the Bishop is obliged under certain regulations to admit him: but the moment he is instituted, the Patrons' right is dormant as it were, until another vacancy legally occurs. What a state of confusion would ensue, if in any large Diocese every Patron had, not only the right of presentation on a vacancy, but also the right of visitation, suspension and removal at will of any clergyman, who held a living in his gift!

Again, I have been urged to accept the aid offered, since no case of difference is likely (it is said) to occur, and we are, indeed, sadly in want of help. Now, as I told Mr. Dunn, I have no wish to have every thing left to depend upon the individual responsibility and judgment of the Bishop. I shall be too glad to have assistance, to have assessors, to whom I may delegate a portion of my burden; so that the decisions of the Church may rest on a broader basis, and approve themselves as the voice of the body at large. But it is one thing to act with the Church here in any recognized capacity; and a very different thing for a Committee of private individuals in London to claim, as the price of their services, a surrender to them of an important portion of the Episcopal office. Such an act, in my judgment, has the appearance of simony: I feel that I dare not acquiesce in it.

In some quarters, very few I believe, I have been charged with tyranny. I cannot but think that there may be tyranny exercised against Bishops, as well as by them: that there is a tyranny to be

feared of a worse description, emanating from an authority less scriptural, and established for ends less truly evangelical than that of Bishops: viz. the tyranny of a private Committee, either sitting in London or in Montreal, assuming irresponsible power, against which there is no appeal,—narrowing the terms of the Church's communion, and acting in direct opposition to the principles of the Reformation. The Reformers cast off the foreign usurped jurisdiction of the Pope, and restored Diocesan Episcopacy to its legitimate action and authority; but here we have a Committee in London seeking again to destroy it, and erecting on its ruins a popedom of their own. As a religious duty, for my own sake, for the sake of the clergy, I must, at once, on principle, resist such an unscriptural and illegal assumption of irresponsible power.

Let us suppose a parallel case. There are a great many difficulties and differences in the Church at home at present, and in many places spiritual destitution not to be equalled amongst ourselves. Now if a Committee were formed in Montreal for correcting and amending this state of things, and if we sent an agent with a printed report of our rules and proceedings in his hand to any of the English Bishops to ask for his sanction and cooperation in his Diocese, what would be his Lordship's reception of such a proposal, when he saw that, according to Rule 3, to provide for certain "possible contingencies," we meant to retain in our power, "the selection, appointments, removal, field of labour, &c.," of all whom we employed? And what is the difference of the principle, when applied to ourselves here?

And here I wish to make an observation respecting the extraordinary manner in which this Society has sought to commence its operations. We have recently been formed into a new Diocese, and I have but just entered upon my Episcopate. A new Society is formed in London, for the purpose of commencing vigorous operations here and elsewhere in the Colonies; its Committee profess to be churchmen, acting under high Episcopal sanction at home, and desirous of acting in connection with the Bishop here. Now what knowledge have I got of this Society, or its purposes or proceedings? A gentleman from Newfoundland, in Deacon's orders as I am informed, calls here, and places in my hand a printed Report. Not one line of commendation does he bring even from the Secretary of the Society in London; much less either from the Bishop of Newfoundland or the Archbishop of Canterbury. Is this the way for a Society of Churchmen to act? Had I no higher ground of objection, I should have been fully justified in declining to act with any agent who produced no credentials.

My objections, as you will have gathered from this statement, are thus threefold.

1. I object to the Rules of the Society, as being in opposition to the principles of the Church.

2. I object to the conduct of the Agents—to the manner in which the Society's operations have been introduced and conducted.

3. I object to the introduction of the Society into this Diocese, as being calculated to create disunion amongst us, where we were united; and therefore producing weakness instead of strength.

I am well aware that in acting, as I have done, I have subjected myself to animadversion, and I fear to some misrepresentations. But to adopt the language of the mild and excellent Bishop Horne, when writing on a somewhat similar subject:

> "Writers and teachers who make it a point to give no offence treat these "things very tenderly; but he who, in certain cases, gives men no offence, "will for that reason give them no instruction. Light itself is painful to "weak eyes; but delightful to them when grown stronger, and reconciled to "it with use; and he who was instrumental in bringing them, to a perfect "state of vision, though less acceptable at first, may yet for his real kindness, "be more cordially thanked afterwards, than if he had made the ease and "safety of his own person, the measure of his duty" Horne's works, vol. 1 p. 456.

Those persons who do not know my reasons for objecting, and who look simply at the grievous wants of our people, may naturally think me unjustifiable in refusing the proffered aid. But I feel confident that whatever success may attend the Society's operations here, will be the unnatural developement of one particular limb, and that it will impair the general healthy action of the whole body. I could not have prevented its being a cause of disunion had I remained silent, or even joined their Committee. A large body of the Clergy, and many of the laity, would, I know, have still held suspiciously aloof; and that united energy and communion, which we might have looked for in our "Diocesan Church Society," must be grievously disturbed. I am not ignorant of our pressing wants; but my first object was to try and gather together our people, and then seek to develop our strength. A Bishop has to consider his Diocese, as a whole, and must ponder over many schemes and plans for its good; which however can never be effectually carried out, if every private device is to be put forth independently of, if not in opposition to, the general working. I may be weak in many ways, and unequal to meet the many difficulties around us; but my episcopate is yet in its infancy. I have, however, endeavoured to discharge my duty, as best I was able; and, I believe, I may say that some progress has been making. This Diocese, as now constituted, is about as large as the whole of England, and our missions are scattered over

a large portion of the country. I have traveled about 2000 miles in the fulfilment of official duties. I have visited all the Missions except four. I have preached in nearly every Church, in several two or three times, besides my frequent ministrations in the Cathedral. I have consecrated five Churches; and preparations have been made for building as many more, some of which are advancing towards completion. And five additional Clergymen have been licensed by me, whose salaries are defrayed with smaller aid from England, than perhaps in any five consecutive appointments ever before made. If some causes have been in operation, which have prevented our effecting all we wished in this city, yet here too we have something to show. I would refer you to the improved state of the National School—the Library with 1000 volumes already on its shelves—to the success that has attended "the Diocesan Female school," only opened in May last, in which there are now 38 pupils, 11 of them being daughters of clergymen,—to St. Anne's Church, in ruins last year, and now open again for Divine Service, the second building surpassing the former one—to the reorganization and healthy action of our own Diocesan Church Society; and we only want a farther increase of its funds to enable it, according to its constitution, to carry out in a legitimate way, all the objects contemplated by this newly introduced "Colonial Church and School Society." I know the wants of our people in the Hospital, and that we require the regular services of a clergyman for that and other duties, as a city Missionary; and there are three other Missions, which if I had the means, I should wish, as I have been earnestly petitioned to do, to open at once. For these purposes we want at least £500 a year—we want also £500 a year for schools:—and £1000 to assist in building Churches and carrying out the proposed plan of partial endowments. But ought we, even to obtain all this help, to sell our birthright? When the clergy come and tell me their difficulties and wants, and how good works are suspended, and opportunities are being lost, for want of funds, it often pains me, to be able to give them such little aid; and I have marvelled greatly at the large amount of good that has been effected, and is doing here, with means so limited. But if we must say to them, "silver and gold have we none," at least we may give them God's blessing, and believe that if we * * * * * * * * * * *

"Seek first the kingdom of God, and his righteousness, all these "things shall be added unto us. Take therefore no thought for the mo- "row for the morrow shall take thought for the things of itself. Sufficient "unto the day is the evil thereof."

I have felt obliged for your sakes to speak somewhat of myself; but you will bear with me. I can assure you that I have not been

hasty in deciding to take my present course in opposition to this Society. I know the evil of controversy and the difficulties of contending, even for the truth, without losing our charity. I have wished to look to principles, not persons, and hope still to have kindly intercourse with those, from whom I differ on this subject. May God give us all grace so to act, as becomes the Gospel of Christ. I may possibly subject myself to the chance of being designated, either here or elsewhere, by names intended popularly to affix on me the stigma of a party, or identify me with those who are accused of being innovators and disturbers of the Church. I trust, if this should be so, that it will not trouble you more than it will me. I appeal to twenty three years labours in the ministry, to the manner in which the public services of the Church were conducted by me; and to the character I left behind me, where I was known. You are judges of my course of action, since I came into this Diocese. I have always laboured to uphold "the truth" as contained in the word of God, and taught by the Church, and quietly and soberly to act on her principles. He who does less, is not faithful to his trust.

You must be fully aware that there are two distinctive principles connected with our communion: "the Episcopate," and "the Book of Common Prayer." And in the Episcopate there are two elements—"orders," and "jurisdiction and superintendence." I honor sincerity and consistency in those, who, dissenting from our communion, are faithful to their own principles. But if we ourselves consider our "orders" of no importance, allow Episcopal "jurisdiction and superintendence" to be over-ruled--and the Prayer Book" superseded, as our Service-Book and Rule of faith, what grounds of consistency, what bond of union remains? Whatever then may be the consequence, we must maintain each of these principles amongst ourselves, and act upon them. And if, in doing so, it shall happen that our good be evil spoken of, I may lament the fact, as an unhappy sign of the times, but shall not be surprised. You will also weigh such conduct in the balance, and estimate it at its intrinsic value.

If I have at all understood the temper of the Clergy and Laity, during that free intercourse which I have had with them during my tour throughout the Diocese, I believe that there are many with honest and true hearts, who, when they know the state of the question, will stand by their Bishop, in opposition to any external, usurped, authority, come from what source it may: and to God's blessing I commend you, and them, and all the brethren; and I ask your prayers. Anxious to the best of my ability, by God's grace assisting me, to discharge faithfully the arduous ministrations of my high and respon-

sible office, I fling myself unreservedly, as I feel I am justified in doing, upon that duty and affection which, as Bishop and Chief Pastor of the Church in this Diocese, I have a right to claim from all the Clergy and Laity of our communion.

I remain, Reverend and Dear Sirs,
Your faithful Brother in Christ,

F. MONTREAL.

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